/121 cont./

*539 Bejkeó and Dujuikó. And the entire group of Yúpuri Baúro entered Diawí. And Diawí was full of people. And Yepá Huáke went out of Diawí up to a hill which is called Huapisí. And Yepá Huáke stood on only one foot, weaving Miriapurasutiro. And Yepá Huáke told Yúpuri Baúro to go out of Diawí as far as the port of Diawí with all the people. Yepá Huáke said: "Here there is going to be fire of the devils" (38).

38. Of the Yuruparises.

•[372] And as he said this, he stamped on the ground. And there was fire for the first time. Yepá Huáke said: "Fire for the cigars." And Yepá Huáke gave orders to Urémiri Sáraro to put on the Miriapurasutiro. /122/ The companion of Urémiri Sáraro, who was named Yúpuri Búbera, also put on the Miriapurasutiro. And Yúpuri Baúro and Duétiro Eetamajsé led all the Tukano to enter Diawí again.

Yúpuri Baúro picked up a small stick, like a bayonet, which is called Miriapurauajsó in Tukano. And Yúpuri Baúro picked up another stick that has a small bell and is called Yaig in Tukano. Duétiro Eetamajsé picked up the piece of furniture of life /Spanish el mueble de la vida/, which is called Uajatró in Tukano. Then Duétiro Eetamajsé picked up a cigar with a small fork. And Yepá Huáke with Bejpó entered Diawí to wait for all the people who were going to enter Diawí. And the boat of the gũso stayed in the port of Diawí. And Yepá Huáke and Bejpó stood inside Diawí, Yepá Huáke at the right side and Bejpó at the left side. Yepá Huáke said that all the people were to arm themselves with Yuruparises and armaments and were to enter Diawí. And Yepá Huáke gave orders for them to go marching around the maloca Diawí. They went marching around Diawí, and Yepá Huáke gave orders for them to enter Diawí again. They all went in. Yepá Huáke gave orders for them to go marching around four times inside the maloca Diawí. And after they had done this, Yepá Huáke gave orders for everyone to sit down. And Yepá Huáke

/232 cont./

184 Its consumption is almost unknown today on the lower Uaupés;
276 it is quite general, however, among the tribes of the Papurí and Tiquié, even when they have their regular food. Perhaps the abuse of the ipadú is responsible for the organic depauperation in the elderly and many stomach ulcers. Besides, the individual becomes addicted and his children are born weak, silly, defective (62):

> 62. The Salesian Missionary, Padre João Marchesi, on a certain occasion showed a tuxaua how the son of an ipadú eater was slow in intelligence, did not learn how to read or write, did not have any manual skills, whereas the other children did this quickly.

[797] The young generation, which has gone through the Mission schools,
[178] scarcely consumes ipadú any longer.

/233/ 8) /sic; j)/ Conclusion.

252 The natives of the Uaupés take only fruits and some insects raw. Never a piece of meat or fish (63);

> 63. It was not possible for us to investigate as to whether it is a question only of taste and custom, or if superstitious motives also enter in. It does not seem to us that they exist, although in one of their legends it is said that Wãx-tĩ is the one who eats raw meat.

these foods ordinarily are moqueados /smoked/. And the fish is frequently boiled or reduced to a sauce with pepper, to accompany the ingestion of the beijú.

• 372 Fire is obtained today with a match, "palito" /toothpick/, as
*[192] they call it, and they try not to let it go out. Day and night
[177] one finds the fire burning inside the maloca, and they also take pots with live coals to the clearing and on trips.

/233 cont./

372 Formerly fire was obtained by turning rapidly between the palms of the hands a small stick whose end was provided with a match of kapok, and rubbing it in the small orifice of another [192] small stick that was very dry. The apparatus is called pexká-mẽ wihyasé in Tukano.

262 The diet of these natives, although at first sight it does not seem so, is quite varied, rich in vitamins of vegetable and animal origin. As for the salts necessary to the organism, they get them from roots and fruits; as a matter of fact, they have a strong bone structure, and nevertheless the waters show a deficiency of [273] calcareous salts. As for sugar, they only have that of the fruits [249] and of the fermentation of their drinks. The cultivation of sugar cane is insignificant and intended practically for the preparation of the caxirís, although once in a while some Indian will be seen sucking it.

The amount of food that the Indian consumes daily is large, when he has plenty of it; although on other days, due to a lack of food, he is forced into a very strict fast. Perhaps the caxirí itself, which he drinks in large portions on the occasion of feasts, plays the role of a periodic washing of the stomach, intestines, and kidneys. It is certain that thin persons are rarely found among them, if one excludes the older women, who generally are so, and the sick. They are, on the contrary, plump in figure or even fat, without obesity or deforming adiposities, strong and healthy.

It is to be noted that the Indian emits a characteristic smell, which makes us think that it is due to a diet predominantly of fish and pepper.

/234/ 5) Hunting and fishing.

a) Fishing.

226 Fish is an important element in the diet of the Indians, as we have already seen. In the regimen of the family home, each [462] family head provides the fish; it is his habitual, although not exclusive, occupation. In the regimen of the collective dwelling

5: Goldman E-5 (1939-1940) 1963
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843 826 cake when it is still on the oven, the child will be born deformed. Harelip, for example, is attributed to this delinquency in eating. [302] The pregnant woman, on the other hand, endangers her child by generosity with body paint. Women commonly give one another genipa paint. If a pregnant woman should give genipa paint to another, [763] her child will be born without the blue marking at the base of its spine. A child without such a marking, which is called *vei* – the term for the genipa pigment – will die very soon.

844 854 302 When the mother has brought the newborn infant to the maloca on a manioc tray lined with cloth (in the past with soft bark fibers) she proceeds immediately to bathe it in warm water, washing its body clean. She then paints the infant's face with red spots to make it resemble a jaguar child, and the rest of its body with the same red [789] pigment. The spots will protect the infant against the jaguar, while the red body pigment, which is common ceremonial adornment, [856] gives the infant human status at once. Finally, she ties cord bands on [603] the baby's wrists so that its arms will grow heavy. Having done these [606] things the mother presents the child to its grandmother, her mother-in-law, and goes to her hammock.

546 For the next three days, husband and wife spend most of their time in their respective hammocks. They move about as little as possible, leaving the house only for excretion, and avoid going near the [262] river. They drink little water, eat only stale manioc bread and, if they wish, ants. They talk to no one but are looked after by others [372] in the house, who bring water, keep the fire going, bring them their [828] dry food. If the woman blows at the fire to stir it up she will develop a terrible temper. The grandmother has charge of the infant, giving it up only for nursing. Almost anything the parents might do at this time would be harmful to the infant. If either stubbed a toe it would damage the infant's toe; peppers would burn the infant's insides; it would choke on a fishbone; and so the parents must avoid these foods. This period of three days is an isolation period for the parents. Their other children, if any, are taken into another household. When Koch-Grünberg was among the Cubeo he noticed that the couple was actually hidden behind screens. Among the *Bahúkiwa* the isolation was less complete. Informants had told me that the period of isolation, which is known simply as "resting," lasted ten days. However, the several instances that I observed lasted only three days, perhaps a concession to modernity.[1] But Father Giacone

[1] One informant explained that the restrictions last until the infant's fetal skin comes off, that is, three or four days.